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1887

) Years
OF ELC
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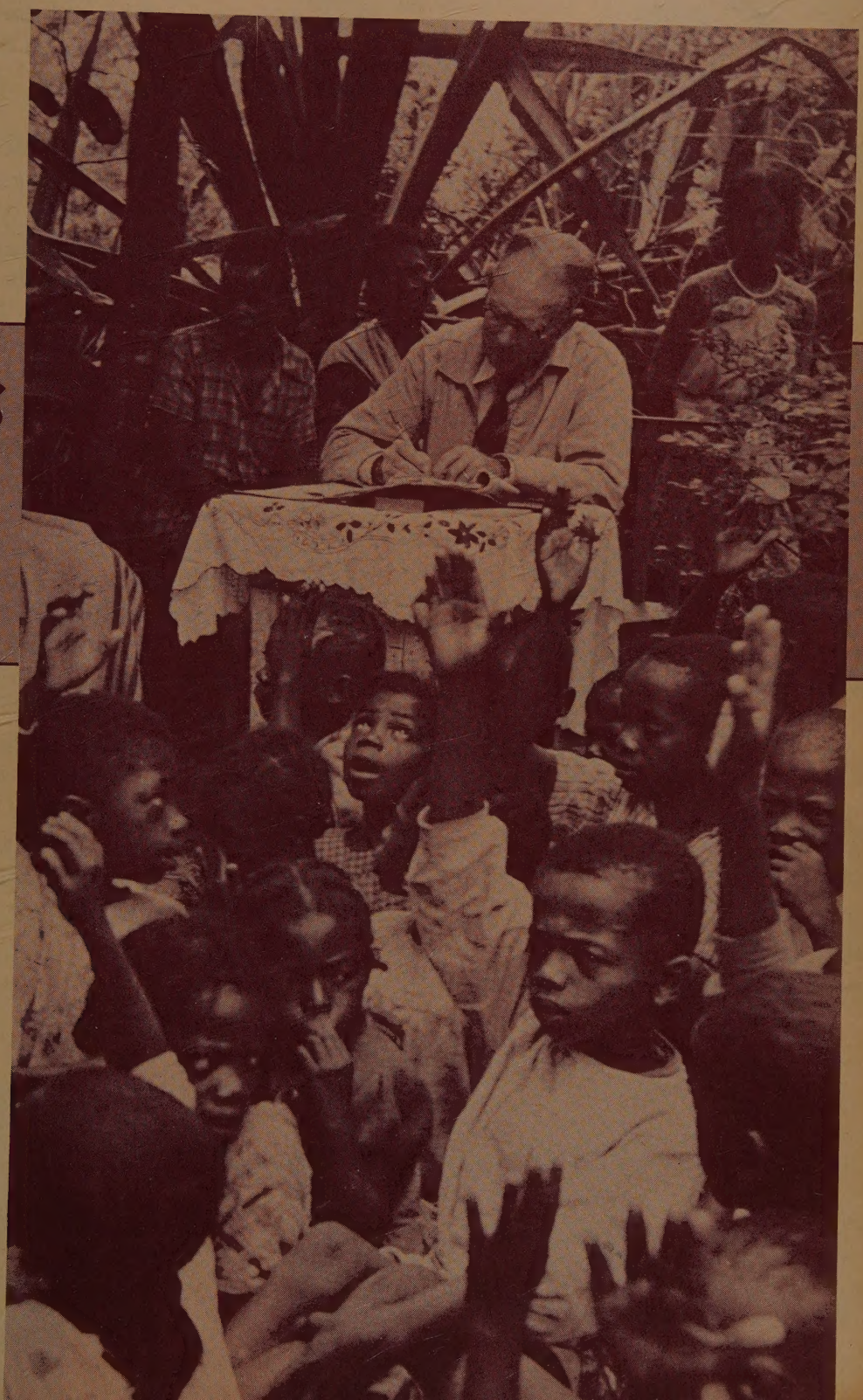
1957



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THEOLOGICAL SEMINARY
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The Sudan

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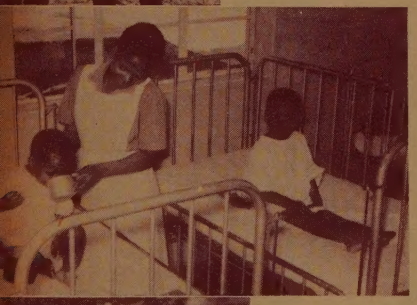

South Africa

Madagascar

Today We Thank Him

Today many contacts compel Americans to have interest in distant countries of the world: news and magazine articles, the United Nations headquarters in New York, tourist travel, and the presence of hundreds of foreign students on our college and university campuses. Seventy years ago these contact media did not exist. At that time place names in Africa and Asia were exotic words strangely unfamiliar.

In this isolationist state, some people among our fathers heard the still, small Voice speak with insistence: "God so loved the *world*, . . . go ye therefore and teach all *nations*." In obedience to that Voice, they went forth trusting that He who called them would also provide.

And provision was made. The same Spirit who had ignited fire in the hearts of the first missionaries communicated His concern to the Church. Prayer meetings were held, special offerings for missions were presented and in due time Foreign Missions became a major beneficiary of the Church's benevolence budget.

A few weeks ago, those who were privileged to look in on the Lutheran World Federation Assembly meeting in Minneapolis saw many leaders from the Churches of Africa and Asia participating in the work of the Assembly. These people would not have been here except for the obedience of the pioneer missionaries who responded to God's call seventy years ago.

Today we thank Him for their obedience! And we pray that we who live in this day may be saved from the indolence that could so easily dim our vision. Yea, let us pray for renewal: that the Savior's compassion for *all nations* may flow fully and freely in the life of The Evangelical Lutheran Church.

FREDRIK A. SCHIOTZ
President of the ELC

Hongkong

Formosa

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the cover—Missionary O. L. Hofstad, former superintendent of Madagascar mission. Pastor Hofstad is now retired. One of his is a minister and another is on the Parish Education staff.

utheran Herald

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What Makes a Missionary?

For seventy years it has been going on in our Church: men and women, mostly young but some not so young, offer themselves for Foreign Mission service. They are commissioned, and then they go out—to Madagascar and Zululand; to South America and Equatorial Africa; to Formosa and Hong Kong, to Japan. Some of them, over the years, have been called to give their lives. Violent death took the father and two sons of one family—each of them the representative of a separate missionary generation. Others have sacrificed health. All of them have loneliness and separation from accustomed circumstances as their constant companions.

Why do they do it? Because they are called, of course. Not that their call is basically different from the call to any Christian service. But their call happens to be to that particular service.

It is a call that looks beyond the prejudices of race, which understands that "there is neither Jew nor Greek, there is neither bond nor free." It is a call which involves visions of things far away. Two years, four, ten, perhaps more —and not a conversion, not a baptism. Yet, because the call is there, faith never wavers, or, wavering, knows where to turn for strength. And it is a call that can bridge the generations and see in the conversion of the few the promise of the many.

For the seed of the Malagasy Church of today was sowed by the missionaries who went out, beginning seventy years ago. Like Abraham they "looked forward to the city which has foundations, whose builder and maker is God." Others might reap the harvest, theirs was to sow the seed. Others might see the completed city, theirs was merely to build.

And in one thing they were like every other servant of God throughout all the ages: they worked in faith and hope. "Therefore God is not ashamed to be called their God, for He has prepared for them a city" (Hebrews 11:16).

What Is Normal?

At the Lutheran World Federation Commission on World Missions, a missionary from the "Isles of the Sea" spoke on the theme: "When Will the Church Return to Normal?" He said that when he came home during wartime he often heard people sigh, "I wish life would return to normal." But it didn't. And the answer to the question in the Church is, "Never." God doesn't want it that way.

As the disciples sojourned with the Lord in Galilee, they probably thought, "This is ideal. This should be normal living." But in rapid succession came Calvary, the Ascension, Pentecost. In between, Jesus had given the commission of Matt. 28:18-20 and Acts 1:8.

After Pentecost, "normal" seemed to be the marvelous growth of the Church at Jerusalem. No sooner did this become normal than persecution broke out. Saul the persecutor became Paul the apostle, and Paul and Barnabas were called to become the first missionaries of the Lord and His Church to the Gentiles. The normal life of the Church was constantly being upset by God. The early Church never had a normal church life. God has constantly disturbed the normal with the challenge of the abnormal in His Church.

During the first generation of our Church in America, problems of organization and consolidation faced our fathers. Mission interest was n lacking, as witnessed by the suppo of mission agencies in the lan whence the fathers came. But t this become normal, God laid on t hearts of a few men at the semina in the 1880's a desire to bring t Gospel to the uttermost parts of t earth. It didn't seem normal, consid ing the shortage of pastors. But t Fathers regarded it as God's challen This did something for our belov Church.

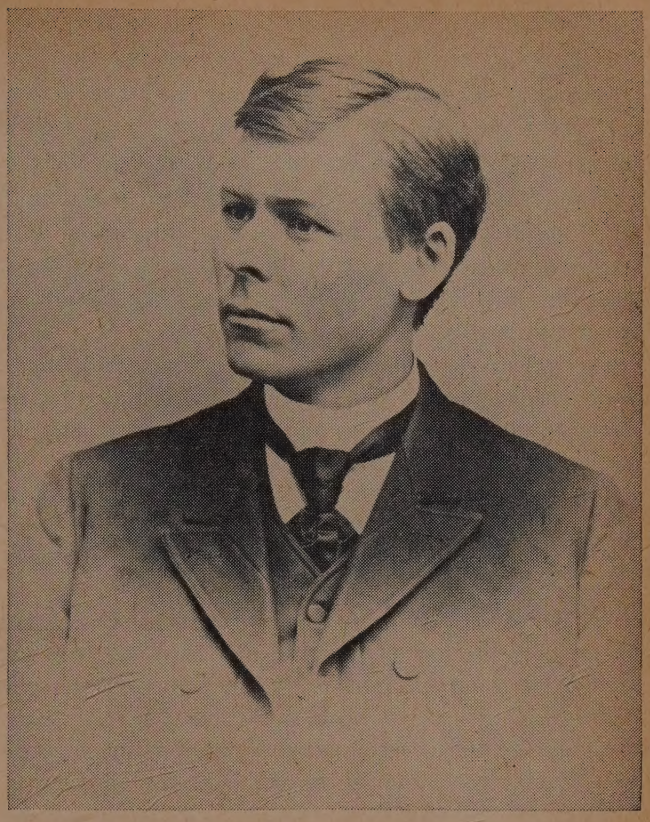
No sooner had the acceptance one challenge by our Church beco the normal mission program bef He challenged further. One missi field grew to two, and through years to seven. The number of m sionaries grew from one to more th three hundred.

As we commemorate the seventi anniversary of the sending of the fi missionary in The Evangelical L theran Church, let us not be temp to say complacently that we have tained to a normal mission progr for our Church. God is still call missionaries. The world still ne them and their Gospel message. M this anniversary rather teach us pray: "Lord, help our Church ne to think in terms of normal in T work, but make us ever alive to cept the abnormal as Thy challe to us."

T. H. ROSSING
Chairman, Board
Foreign Missions

JOHAN PETER HOGSTAD

rn in Inherred, Norway, on December 2, 1858.
migrated to the United States in 1866.
tended Augsburg Seminary, graduating in 1887.
At this school he came under the influence of men like Georg Sverdrup, who wielded a strong influence in arousing mission interest among the Norwegian immigrants.
cepting the call that God laid on his heart, Hogstad was ordained June 13, 1887.
87 was a big year for Hogstad. It was the year of his wedding, his graduation from the seminary, his ordination, and his departure for Madagascar. He sailed on July 18 for Norway, as he was actually under the supervision of the Norwegian Mission Society.
the fall, he arrived in Madagascar, and stayed for a time with missionaries in the central section of Madagascar. He then set out with the pioneer Norwegian missionary, the Rev. Nilsen-Lund, for South Madagascar.
rt Dauphin became the first mission station established under Hogstad, and the beginning of work in Madagascar for both The Evangelical Lutheran Church and the Lutheran Free Church.
d on October 24, 1911.



Hogstad, the Missionary

Andrew Burgess
Professor, Luther Theological Seminary

This year we commemorate the fact that it is seventy years since the first missionary was sent to a foreign field by Norwegian Lutherans in America. For many years the Norwegian pioneers had assisted in supporting the foreign missionary efforts in the homeland of Norway. Then, on June 13, 1887, in Hawk Creek Congregation, Franklin, Minnesota, Johan P. Hogstad, a young man of the United Norwegian Lutheran Church of America, was ordained and commissioned to be a missionary in Madagascar.

At the final destination, Fort Dauphin, Hogstad and his bride found very primitive conditions indeed, but these were a challenge to the pioneer missionary, and he began his witness to the Tanosy tribe. For twenty-four years he was a light-bearer to the people in Madagascar.

This writer came to Madagascar many years after Hogstad had been laid to rest in the cemetery overlooking the Indian Ocean near Fort Dauphin. But many old Malagasy, who were young in Hogstad's day, loved to tell us about "Gista" as they called him—the man of God who had shown them such deep love. As one saw these memories bring expressions of tenderness to old brown faces, one might easily have become subjective in speaking of the old pioneer missionary. However, an analytical appraisal of his calling and theology of missions proves that this apostle of love was strong, courageous, and possessed of a deep understanding of human nature. He would rate high in our contemporary scale of what makes a true missionary.

Let us look at his calling. He could not boast of having seen a light from heaven nor of having heard a divine voice call him. He received Christian instruction as a child and as a young adult. In those early days he gave his heart to God and knew the joy of the forgiveness of sins. He surrendered his will to God and asked Him to guide his life. His missionary call consisted of two parts. First the Great Commission, "Go ye," and secondly the great need for Christ in the pagan world.

The voices that called him into foreign missionary service came through the large foreign missionary conferences sponsored by the energetic pioneer pastor, P. A. Rasmussen, of Lisbon, Illinois, who, although his parish extended into four states, found time to give the early American Church a world vision; and from Georg Sverdrup, Hogstad's beloved professor at Augsburg Seminary.

What was Hogstad's theology of missions? One hears today about the theology of missions. Five international missionary conferences have examined the missionary's message to the pagan world and have discussed what it should be. Heavy volumes are written on the subject. Should the message consist in doing good or in raising the cultural level? Should one build on the good which the Nationals may possess in their own religions, for example making Christ the crown of the longings revealed in their pagan worship?

After attempting to penetrate this jungle of ideas, it is refreshing and encouraging indeed to find the great professor of theology of missions, Dr. H. Kraemer, in his volume, *The Christian's Message in a Non-Christian World,* come to the happy conclusion that Jesus Christ is the way, the truth and the life by whom alone man comes to the Father and by whose light alone all problems can be seen in their proper perspective. Jesus Christ is the center of history and therefore the religious history of man before and after Him to the end of history can be rightly understood only in Him. Most of the international missionary conferences alluded to, took place after Hogstad's death, and Kraemer is a contemporary of our day. Yet our pioneer missionary to Madagascar, seventy years ago, accepted and practiced the same theology of missions. Happily, this has been and continues consistently to be the program of our foreign missionaries.

Hogstad's missionary methods were patterned after that of the Norwegian Missionary Society in the Interior of Madagascar. Every convert was expected to witness to others, and those who showed ability were giv special instruction. He set up an elementary a teachers' school at his station. He was an able teach But his best teaching was by example and love.

An incident from Hogstad's life is told and retc when brown folks gather around the embers of t evening fire:

Hogstad met a Malagasy acquaintance on a path l tween villages. "Peace! What are you looking for inquired the brown man in proper greeting form.

"I am looking for my brother," replied Hogstad.

The astonished Malagasy was incredulous. Hogst had no brother in South Madagascar.

"Who is your brother?" he asked.

The reply was even more striking: "You are my bro er."

Hogstad's ability to identify himself with the Malag was remarkable. Cultural anthropology was to him unknown subject but he intuitively observed culture a customs with gracious dignity, and he won deep respe

"Our people did not steal from Gista (his Malag name). You see, he was one of us." So goes the leger

Indeed, we find that love and good judgment w Hogstad's strength in winning the Tanosy for Chr

Today—the indigenous church

After spending the summer on a Midwest farm, Zulu pastor has some cogent remarks to make bout American farming, city children, and church fferings . . .

Letter from a Zulu Pastor

)ear Dr. Burgess:

Thank you very much for your letter. I am still Hudson, South Dakota, happier than when I came. his is a wonderful experience for me. I am sure that I had gone back to Zululand without it I would be ry much one-sided about American life and American urches.

The smell of hay, the lowing of cows, the crowing of e cock, the bleeting of sheep, and the smile of the n-burnt farmer driving his 40 horse power or more actor, make American life very natural. What a fference from the restless, hurried life of the cities, om the running student, a few minutes late, to a fast riding professor catching up with time! The air pure, grass is green, fields are covered with ripening ts or maize; you can almost see and hear it growing. It is very educative to visit the Sioux Falls or Sioux ty stockyards and see the unbelievably fat steer or hog tching anything to $24.50 per 100 lb.—Some of those t things weigh up to 1,800 lbs. apiece. I have stayed ith farmers rich and poor, but generally contented. The Good Lord takes care of us," you hear them say; He doesn't favor anyone but treats all alike!" Here have found men and women who act and behave uch like my own people. They are up in the morn-g, they pray and go on with their chores from day day. It seems as though I am in Zululand. Hear rds sing undisturbed by those giant shipping trucks. It is Sunday—rainy or sunny, the people come! Offer-g time comes, a 20 dollar bill! A ten there, a five here! here does it come from? sweat, toil, and toil, and toil. is no easy-coming money! But hard-earned—but goes out so willingly and so determinedly. Hardly e hundred people in the church, yet they support their urch, pay their pastor well, have built an excellent ucational unit, and what have they not done?

Here is a 200-member congregation. They support rkers in the Zulu mission fields—what love! Is the urch in Zululand unable to be so active! Can't they rship and give as these? Yes, they can, a little train-g is needed.

The child is so obedient, so willing, so well-mannered —unlike the crazy city tot who causes a headache and a stomach-ache to a parent!

Out in the country here there is not as much formalism as in the city in churches. Thirty minutes is not too much for a sermon. Sincerity, in worship rather than in the forms of worship, is high out here.

I am studying various programmes of the rural churches and how they organize their work. I am invited from parish to parish under Skaar's supervision, and there I am educated in the way they meet their various situations. I have sat in on many board meetings and have heard them discuss about the church, and taking pride in their church.

It won't be long before farming changes. Farmers are selling—the big farmer is buying. Big companies are coming in, soon a farmer will raise everything under a company's direction. In 25 years there will be less than half of the present number of farmers.

It is good to be out here. If it is possible I will rather come at the end of this month and be ready to take off for New York and then go to Chicago in December. Mtetwa can go this summer and I will go for Christmas. I hope this will do.

Sincerely,
D. L. MAKHATHINI

Pastor Makhathini is studying at Luther Seminary and is preparing to return to his church in Zululand

The Future Hope

Gordon Ru
Superintendent, Madagascar Missi

The new bridge is inspiring! Towering majestically in the air, it spans the wide Mandrare, the temperamental river. It speaks of achievement, of hope, and of a new vision!

There is another bridge, the bridge of our Foreign Mission endeavors in Madagascar. Its foundations have been carefully laid, its structure is sound. Today we are marching over it. We are suddenly being projected into a new future—a new hope! The Lord is making this hope sure for our Church, now and in its eternal perspective.

An anniversary should lead, not only to reminiscing about past events, but to a renewed vision of what lies ahead. What does this anniversary mean for The Evangelical Lutheran Church?

The Malagasy church, child of our work, is now a thinking adult. It discovers that technology, economic advance, education, communication, and a benevolent government have suddenly projected yesterday's fearful youngster into a dramatically new and bewildering age. Our Church has not escaped this experience. Organizationally and spiritually she too has "crossed the bridge" and is making the eternal Gospel more real than ever for the new citizen. This is our miracle.

Our Malagasy Christians can explain best what happening. Join us now at our annual church conf ence, adjourned a few days ago. Our Malagasy pr dent, Pastor Rajaonarivelo, ably leads the meeting delegates from various districts report the progr made and evaluate it. Sense along with them that spite of its weaknesses, they are proud of their Chur Catch the exciting new awakening to personal sponsibility by laymen throughout the Church! Co this be partly a result of our new lay Bible conferen in many parishes last year? Christians gathered to st their Bibles for a week and measured their chu life and activity against the scriptural teachings. D covering to their own amazement in one place t it would take over 1,000 years to reach the area Christ at the present pace with paid workers o they worked out practical ways of applying new z to the outreach of the Church.

Here they have found their own three-point progr —spreading the Gospel, shepherding the weak and heathen, and increasing self-support. This program catching the imagination of the entire Malagasy theran Church. We have produced our first pract stewardship brochure—6,000 first printing.

Some beg that their self-support be not increased this ar. But, a new answer is given as a young layman om Manambaro challenges the group with the fact at their taking on new financial responsibilities every ar is the very thing that has made them grow and is given them a vision of new possibilities. If some y they haven't increased very rapidly, then I reply at in ten years one sample district has increased 20-fold self support (actual value), 50-fold in numerical ancs.

Then watch this group tackle new projects and re-onsibilities, capably working through the financial tails of the first pension plan; planning ways to pport students for higher theological training; send-g funds for new students' quarters at our union semi-ry. We're proud too that ours is the only synod nich has a Malagasy treasurer

The challenge of a church-wide evangelism campaign ade by our president results in setting up a steering mmittee and planning for regularly appointed mission ards on both local and church-wide levels.

The Bekitro parish near Bekily requests a separate ission station for its 30,000 people. Worthy of mission nference attention!

A faculty member at our Manantantely secondary hool proudly lists the tremendous achievement there e past year, resulting in our boys receiving the top ces in the competitive government exams. He salutes u, the mother Church, and an alert home board, for ng sensitive to their needs.

The Church then takes a look at future educational eds. With the aid of the missionaries, the conference evaluates our present set-up and sizes up new possi-ities. A commission is chosen to study the establish-nt of a primary boarding school in the West where re is only one school for each 20,000 people. Other hools for advanced primary students are planned for ee other strategic places. They then proceed to de-e on a realistic wage scale to hold capable teachers. eracy advance, due largely to dedicated efforts of stor P. B. Stolee, is creating a greater desire to learn. Together we work out the details of consolidating two evangelist training schools into one strong in-ution, aiming at higher standards.

We listen to the voice of youth—an enthusiastic re-l of advances in a church-wide program of activity l leadership training. Here at Ambovombe today, leaders are gathered for instruction and inspiration. st night my combined choir sang its testimony, "O mb of God," and "Onward Christian Soldiers."

With the Church we work out plans for our great youth center in Fort Dauphin, with special attention to its Bible teaching program. Young minds are being wooed by powerful forces today. Here the progressive French administration eagerly urges us on, even as it gives us full liberty and co-operation in our general effort. We salute our French brethren!

We are proudly conscious this week of our world-wide fellowship and responsibilities—part of our future hope. Today three of our very own are in Minneapolis, together with fellow Lutherans of the world at the Lutheran World Federation Assembly. We also discuss the next all-African Lutheran conference to be held here in Antsirabe in 1960. People of the world will have to look us up on the map.

We consider choosing a young pastor to attend the new post-graduate theological school in Tanganyika next year. It will be good to rub shoulders with our brother pastors in Africa!

One of our members is chosen to serve on a commission working out details for publishing a united Protestant paper in Tananarive. Then we elect the first literature committee of our Church to help produce material to feed the hungry presses of our publishing house.

New responsibilities—new sharing! Symbolized possibly by a bold new step—the choosing of boards of education for our evangelist school and our secondary schools. These are yet largely supported by the mission.

Finally, Drs. Bolstad and Borge with their dedicated staff and a Christ-centered outreach making its firm impact—these people too, eagerly wanting to cross the

Baptism in a Malagasy church

bridge with the rest—request the Church to appoint its own committee to work with them in setting up statutes and procedures for the Manambaro Hospital. "This is your hospital," they say.

Maybe that does express our future hope for our Malagasy. "This is your Church," we want them to understand, "yours to guide in seeking the 375,000 souls of our area."

"But you are idealistic and unreasonable," you say. "That isn't the way to run a business."

"No, my friend. It's hardly reasonable."

Neither was God reasonable when He decided to plant a living hope in your heart. In fact, it was quite irrational for Him to expect any response or growth there in such an outwardly hopeless situation. A paradox!

Let me suggest two more: "Don't give this young Church any more responsibility than it has proved that it can handle." On the other hand, "The Church will never learn responsibility until responsibility has been given it."

Here's another: "Give self-determination in exact proportion to financial support!" But "The Church is not inspired to financial support unless it is stirred by the challenge of a responsibility given to it."

Our future hope is guaranteed by the winning of hearts and the spontaneous appearance of willingness, eagerness, and disciplined responsibility. These are the result of our demonstration of faith and confidence in our Christian brethren—a fellowship of the Gospel, a result of our spanning the bridge together, facing our future together, daring together with God to hope for a Church that honors the Lord Jesus Christ and finds its confidence in Him in the presence of each challenge.

This is our present reality! We praise God for it.

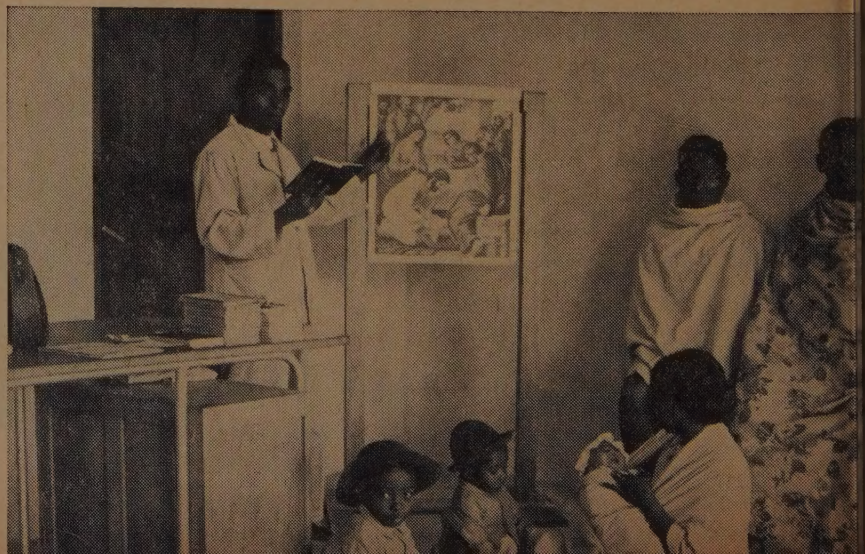
And to you who worked, planted, built, and prayed for our day and our hope—thanks for the bridge.

Photos, top to bottom:

Missionary's son and Malagasy boy learn about God together.

Prof. Andrianarizoana of the Lutheran Theological Seminary in Madagascar was one of the delegates to the LWF Assembly in Minneapolis.

At Manambaro Hospital, Catechist Antoine Albert is able to reach all ages.



EDITORIALS

hat "Roman Catholic Resolution"

The so-called "Roman Catholic Resolution" which was opted by the Lutheran World Federation Assembly s caused a great deal of comment, not to say a full-le furor. It will be recalled that in our issue of ptember 10 we devoted about a column to this item Assembly business. We had not intended to make any itorial comment on it, one way or another. However, ough questions have been raised and criticisms of-ed so that we feel justified in devoting a little space it.

rst let us be perfectly clear as to what is involved. It s the German National Committee of LWF which omitted to the Assembly a "memorandum" suggesting possibility of an institute of the Federation for the dy of the Roman Catholic Church, particularly its ctrinal development. This institute would presumably erate under the Department of Theology of the LWF. The immediate plan is merely to study the advisability setting up such an institute. Three Lutheran theo-ians have been appointed to make the study: Bishop rmann Dietzfelbinger of Bavaria; Professor Peter unner of the University of Heidelberg; and Professor isten Skydsgaard of the University of Copenhagen. ese three men will carry on a year's research into the cticability of creating the institute. The decision as whether the institute will actually be established will in the hands of the Executive Committee of the VF, which is scheduled to meet October 26-30, 1958. A good deal of the criticism, we believe, grows out a misunderstanding of the purpose. In announcing proposal, Dr. Carl Lund-Quist stated that "it should emphasized that such an institute as an institution he Lutheran World Federation will not deal with the al situation in the first place, but on behalf of world theranism it should be concerned with the entire plex of Roman Catholicism."

As we see it, therefore, if the institute becomes a lity, it will be for the purpose of study, not of negotia-n. Surely, it is to be hoped that Roman Catholic ologians will co-operate and be willing to discuss tters of both theology and practice. However, there is olutely no intention at this time of going further n to study the Roman Catholic Church of today.

It appears to us that any fears anyone may have that this move represents a surrender to pressure by Roman Catholicism may be dismissed. After all, if the word "ecumenical" is going to mean anything at all, it must include the idea of discussion among *all* Christian groups. The Roman Catholic Church does not accept membership in the World Council of Churches or in other ecumenical organizations. Any relationship between Roman Catholicism and the other branches of the Christian Church will have to be on some such informal basis as the proposed LWF institute.

It is not difficult to understand why our German brethren consider a study of Roman Catholicism advisable. Conditions on the Continent are far different from ours. And there is ample evidence that there are developments in Roman Catholic doctrine which the theologians of the Protestant bodies need to understand. Nor are we justified in concluding that the proposal represents any desire on the part of Lutherans in Germany to compromise. After all, it was only recently that one of the leaders of the LWF in Germany was very outspoken in his criticism of some of the actions and activities of the Roman Catholic Church there.

In spite of what we have written, we frankly confess that we rather wish the matter had not come up in the Assembly. As soon as the proposal was announced to the press (the morning of the first day of the Assembly), we knew what would happen. It is somewhat amusing to recall that, in announcing the forthcoming proposal, one of the LWF leaders was at great pains to tell the press that the spirit of the resolution was "irenic," that is, peaceful and friendly. The fear, no doubt, was that the press would be tempted to play the story up as an effort to combat Roman Catholicism. The truth is that, from the American viewpoint, the danger seems to many to lie in the very fact that the intention is "irenic"!

The reaction to the proposal has not been wholesome. One of the pastors of a very large Lutheran church in Minneapolis told us that the church office had received 25 letters, all of them critical or expressing fears. Another Lutheran pastor phoned to say that a group of his members were deeply disturbed about so-called "Ro-

man Catholic tendencies" in the Assembly, which they believed originated in Germany. To the proposed "institute" they added what they considered the "high church" liturgical display at sessions of the Assembly. Then, to heap their fears really high, they expressed astonishment at a news story (since found to be incorrect) which appeared recently in the secular press about some order of Lutheran deaconesses which included in their worship prayers to the Virgin Mary!

Nor has our confidence in the project been strengthened by reading some of the reactions of Roman Catholics. *America,* a "highbrow" weekly published by the Jesuits, states that the result of an honest study will involve the claims of the Roman Church to spiritual supremacy. This, in turn, "will involve a willingness to submit in doctrinal matters to the teaching authority of the Roman Catholic Church, and to do so out of a sincere conviction that the Papacy and episcopacy were instituted by Christ." This, the magazine admits, would involve a "submission . . . at the present time not only 'unpleasant,' but quite unthinkable."

One of the Roman Catholic periodicals which comes to our desk put it a little more politely than that, but the net result was exactly the same. After going into great detail as to the Roman Catholic conviction that Christ has established only the Roman Catholic Chu this sentence occurs: "In taking this stand, of cou she (that is, the Roman Church) believes that she the complete doctrine of Jesus Christ preserved int She is convinced that she is the only Church foun by Him and guaranteed by Him an everlasting miss with no possibility of error."

To sum the whole thing up, we do not believe that proposal adopted by the Assembly is at all danger On the other hand, we will have to confess that we f it extremely difficult to believe that it will result in sort of better understanding between the Roman C olic Church and the Lutheran Churches of the wo It will inevitably be a study confined to speciali theological professors, and others. We doubt that it make its influence felt at the congregational level.

We do hope that American Lutherans will endea to understand the whole matter and will thereby f their fears allayed. There is far too much anti-C olicism just beneath the surface of our thinking as it without adding anything to it. There was no intent that the "Roman Catholic Resolution" of the Assem should provide fuel for the fires of distrust, and we h that it will not do so.

Reader's Choice

We need your help and want it badly! On page 961 you will find a sort of questionnaire, or "tally sheet." It has to do with what does appear, and what ought to appear, in Lutheran Herald. Will you take a few minutes to study it and fill it out? Then mail it to us. That is our request, and here is why we are making it:

There are certain questions which always interest editors. They interest the staff of our paper particularly just now, when the Lutheran Herald Campaign is going on and the size and scope of our readership for the coming year is being determined. Some of these questions are: What do you like about the paper? What do you not like? What do you always read? What do you sometimes read? What do you never, or hardly ever, read? What type of material should there be more of? Less of? Is there some material which appears regularly which you think should be discontinued entirely? Are there some types of material which should appear, but never do appear?

No doubt we might ask other questions, but, surely, the ones we have asked cover a great deal of territory! They may all be summed up in one question, as far as the individual reader is concerned: What do you think of Lutheran Herald?

We sincerely hope our readers will answer th questions for our benefit. As we travel about in Church, of course we talk to people about the pa ask for suggestions, and plead for constructive critici The result is that we do receive many worthwhile s gestions. The weakness of that method, however, in the fact that people are by nature kind and bearing. They will say the nice things they can in tr say, but, face to face with a member of the staff, t incline to hold their punches. Therefore we do not ways feel sure that we have heard from our friends things we most need to hear.

Magazines have many ways of attempting to get information. The most common is, no doubt, to m a questionnaire to a certain percentage of the s scribers—say one in ten. However, we are anxious make it possible for *all* our readers to give their opini The result, as we stated above, is the questionn which appears in this issue. It will not take many m utes for you to clip the page out of the paper, ans the questions, and mail it to us. The address is *The E tor,* Lutheran Herald, *426 South Fifth Street, Min apolis 15, Minnesota.*

Will you not take our request seriously? The re should be a better paper. Thank you.

Seventy Years of Missions

Dr. R. A. Syrdal

ne Pioneers

Our Foreign Missions began in 1887 when the Church was still in its pioneer period, reaching out to the frontiers of America's westward expansion. The revival in Europe with its awakening mission interest was a treasure the immigrants took with them to America. For a while this interest was manifested in gifts sent to the missions of the motherland. It was rapidly transplanted to the new soil of America as young men and women of the young Church stood ready to go as missionaries. Names like J. P. Hogstad, Daniel Nelson, Sigvald Netland, Halvor N. Ronning, and others stood forth as banners fanning the blaze of mission interest.

It was natural that these men and the Church thought first of lands where mission societies from the "Old Country" were at work. Mission literature from there guided our thinking. Their articles were reprinted in our periodicals. *Madagascar* and *China* were the first fields opened.

ur first missionary, J. P. Hogstad, at the mission ouse, Fort Dauphin. This picture was made over ty years ago.

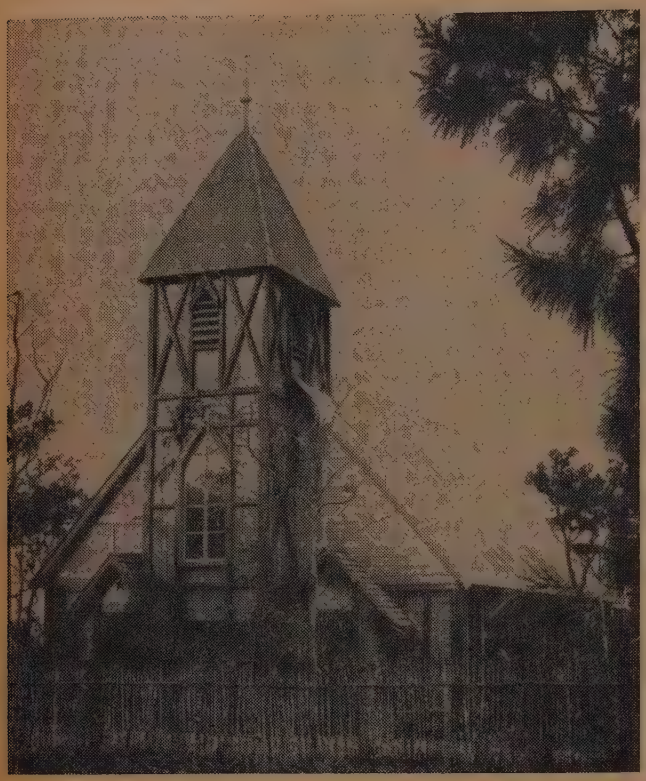
Growth of Missions

It was not long before the missions began to grow. As gifts from frame house and sod hut began to flow into the mission treasury, men of zeal were sent to swell the small initial staff in Madagascar and China. Additional mission stations were opened. Boundaries of our mission fields were extended. Co-operation in the *Zulu Mission* in *South Africa* was begun, and the field was finally taken over.

A steady growth was seen until we approached the twenties. Then a spurt came. In the middle twenties, we had 175 missionaries. Big plans were in progress. Education boomed. Institutions arose. "Activity" characterized this period.

The early foundations were utilized for construction of a large program, reflecting the optimism and development of America. We had a challenging, on-going program.

Madagascar – China – South Africa – Colo



Left: One of the first church buildings in Fort Dauphin, Madagascar.

Medical, educational, and agri
work is now carried o
mission fields, staffed by mission
national personnel. Right: a Zulu
nurse with Dr. Erling Hes
Hlabisa Hospital, South
Far right: in Madagascar, Pastor
Manera instructs little
his confirmatio

The Mission Church

Simultaneous with expansion in numbers of missionaries and institutions came the development of national Churches on the mission fields. Slowly the program of all missions—the establishment of an indigenous Church—began to unfold. National workers had been trained from the beginning. Now they were becoming more and more active and articulate in the mission program.

This was also the period of rising nationalism in many areas. The spirit of the age hastened the formation of the Church. This was felt in all three of our mission fields—Madagascar, Zululand and China—but especially in China. Missionaries and national churchmen worked together towards the main goal of evangelization and the formation of a Church.

Period of Retardation

At the point of the greatest expansion, catastrop
struck. The uprising in China in 1926 decimated t
missionary staff and curtailed activity. The subseque
economic depression kept that mission from recove
and gradually ate into the staff and activity on oth
fields. Continued trouble in China kept that field w
only a fragment of its earlier staff. The other two fiel
were on the way to recovery when the second Wo
War came with a new set-back.

A period of rebuilding began after World War
A slow increase in personnel and activity in Madagasc
and South Africa was effected, but China was closed
Communism in 1949. By 1950, our total missionary st
had been reduced to 138.

One new field, *Colombia, South America,* was tak
over at the request of the Celmosa Mission in Octob
1946. This was the only missionary thrust into a ne
area in this period.

The pioneers in China. These men arrived in China just a few years after Hogstad's arrival in Madagascar. Left to right, Sigvald Netland, Halvor N. Ronning, and Daniel Nelson and family. Only one person is now living of the original group of missionaries, Mrs. S. Netland, now almost 100 years old.

Japan – The Sudan – Hong Kong – Formosa

l of Expansion

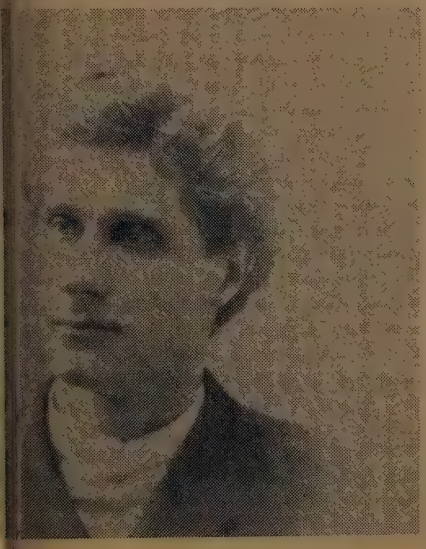
w ebb came to our mission enterprise in 1949, also a sharp turning point for a new period of on. Economic and political conditions had t a crisis, but the Church had not lost the sense ncy of carrying out God's Commission to bring pel "to all people."

year marked the beginning of work in *Hong-* continuation of our China Mission, and the as- n of large-scale work in *Japan*. In 1951, work ned in *Formosa*. The missionary staffs in Hong- d Formosa remain relatively small, but we now venty missionaries in Japan.

52, the *Sudan Mission Field,* in the French Cam- and French Equatorial Africa, was taken over by urch on petition of the missionaries and support- ncy in the United States. The work was enlarged missionary staff was increased from 34 to 63.

The Madagascar field was meanwhile enlarged by addition of two mission centers, added facilities, and increased personnel. The Zulu Mission extended its borders to include the industrial city of Durban and the gold-mining areas of the Orange Free State.

In 1957, there are 317 missionaries in Madagascar, South Africa, Colombia, Hongkong, Formosa, Japan, the Sudan, and two mission fields under the LWF. Evangelistic, educational, medical, and agricultural work is conducted, staffed with missionary and national personnel, equipped with tools, homes, and institutions.



The period of expansion in all our old and new mission areas is well illustrated in Japan, where an entire mission—churches, homes, Bible schools, student center, and a staff of over 70 missionaries—has been built up in less than eight years.

The New Day

An anniversary should not be merely a commemoration of the past but also the birth of a new day. The past is the foundation for future building. This is the aim of our Church. We honor the early settlers who began the work in faith. We pay tribute to the Church that has captured the vision of missions and has sustained its expanding program through easy and difficult years alike. We are thankful for the many who have supported the work in constant prayer. May God continue to use us in the day that lies ahead.

There is a new day in missions. On every field a church is organized (or is in process of organization) on an indigenous basis. Pastors, evangelists, teachers, and parish workers are being trained. The missionaries—small in number for our vast fields—are supplemented by growing staffs of national workers for effective evangelism. Missionaries are more and more serving as cooperative members in a joint enterprise with the Church in each land where we work.

One new mission field lies in the offing. *Brazil* h long been a land of challenge that has lain on our co science. Its expanding population and its frontiers of ne development in city and rural areas present a need an an opportunity. With the support of the WMF an with a growing sense of Christian stewardship with our expanding Church, we dare to hope that this will one new venture with which we begin the new day.

The new day in missions is witnessing the founding and healthy growth of autonomous, indigenous Churches in all mission areas: Africa, Asia, and South America. Below is pictured the festival service of the Constituting Convention of the Malagasy Lutheran Church of Madagascar, Aug. 28, 1952. This Church is now a member of the Lutheran World Federation.

Will You Help Lutheran Herald?

We are anxious to get as much help as possible in making LUTHERAN HERALD the kind of church paper it ought to be. No one is in a better position to give this help than our readers. Will you take a few minutes to check the questions below, giving your candid opinion? Then clip out the page and mail it to The Editor, LUTHERAN HERALD, 426 South Fifth St., Minneapolis 15, Minn. Thank you!

CONTENTS	I Always Read	I Sometimes Read	I Almost Never Read
Feature articles:			
about congregational life			
about the work of the departments of the ELC			
about family life			
about churches and people throughout the world			
about the ELC in general			
Editorials			
WMF pages			
Meditations			
Book reviews			
Correspondence			
Religious news:			
World			
Among Lutherans			
Washington Comments			
Within the ELC			

Would you like to see more ☐ Fiction; ☐ Children's stories; ☐ Stories for teen-agers; ☐ Picture stories; or _____

Check one: Do you prefer special issues by the departments of the Church ☐; OR would you rather have this material spread throughout the year ☐?

Comments and criticisms:

Correspondence

We Take a Bow

►A personal word from one who was unable to be present at the Lutheran World Assembly in Minneapolis. I have just finished reading your "Assembly Kaleidoscope" and am thrilled by your descriptions. I want to say "Tusind Tak" and express the hope you will find time and space and subject matter to write more of these very helpful articles on the Assembly.

(The Rev.) Erling Aarthun
Rugby, N. Dak.

►Just a note expressing our gratitude for the fine layout on the LWF Youth Parade! You have a faculty for pointing up exactly the thing that is intended to be portrayed and we appreciate the good emphasis that you gave it. It seemed like all of the sweat and toil and tears that went into something like that for a novice like myself was all worth while when I began to see some of those youth marching down the streets singing the great Lutheran anthems.

(The Rev.) David Brown
The Luther League
Minneapolis, Minn.

►After reading the September 10 issue, wherein you give such a splendid report on the Third Lutheran World Assembly, I could not hold my peace.

I want to congratulate you on this outstanding issue: the photographs, the quotes from the many distinguished vistitors, the cover picture, and so many interesting things. I was privileged to be present at the opening session and heard Bishop Ordass give his very touching message. I also heard Dr. Lilje's message the next day and was delighted when he said, "We are not here to lift up Martin Luther, but to glorify Jesus Christ."

Reading your most inclusive issue, makes me live over again those days of the World Assembly. I went home for Sunday and came back again for most of the next week, but missed the closing session at the State Capitol steps, hence I appreciate this issue more than I can express to you.

(The Rev.) Trygve F. Dahle
La Porte, Minn.

►Recent issues of the paper are high class journalism. We are happy that Lutheran Herald is "singing a new song."

(The Rev.) Jack Hustad
Atwater, Minnesota

►Congratulations on the new Herald format. It shows real creativeness in Christian communication!

I have always read this at the office (without fail!) but now in order that my wife and teen-agers can have it too, would you enter my subscription and bill me?

(The Rev.) Luthard Gjerde
Minneapolis, Minn.

►Congratulations and thanks for your swell issue on the LWF. Best accounts I've seen anywhere.

Also appreciate your recognition of my friend "Drysler." He's a great guy.

Dr. R. H. Gerberding
New York, N. Y.

Greatly Disturbed

►Your editorial in the August 20 issue of Lutheran Herald, in which you commented so favorably on your reprint article from a Catholic weekly, has greatly disturbed me. You make a very sweeping assertion when you contend that "Roman Catholics are just as unhappy about mixed marriages as are Protestants."

I would not protest your contention had I not been an eye-witness to the flagrant manner in which Catholic youth, at the instigation of their "spiritual father," wander into the social rooms of our Lutheran churches and unabashedly mingle with our Luther Leaguers assembled there. Very obviously, they have one motive in view, namely, to start a romance with a Lutheran girl. Once the romance is started it is likely to culminate in marriage. Then the Catholic swain will, so to speak, have "killed two birds with one stone": he has (1) won for himself a mate; and (2) for his Church won a proselyte. And his Church, his priest, and his kindred are then ready to arise and call him blessed for his missionary zeal.

Let us not be like the ostrich and blind ourselves to what is actually taking place. The Roman Church is still striving, as of yore, to win world power. And it does not rely on any haphazard or hit-or-miss methods to achieve its goal. Quite to the contrary, it maps out strategic campaigns and with "the-end-justifies-the-means" ethics it hesitates not at all to invade our very churches. . . .

L. S. Johnson
Chicago, Ill.

►We have read and re-read the article "Keeping Company" in the August 20 issue of Lutheran Herald.

For the most part we consider it well written, although there are parts in which we are in total disagreement. In reading your editorial in the same issue, "Love Does Not Conquer All," we conclude that you are contradicting parts of the first article. We quote: "Roman Catholics are just as unhappy about mixed marriages as are Protestants. Let's be done with the nonsense about Roman Catholic priests encouraging their young people to go with Protestant young people with a sort of missionary vision added to the attraction between the sexes. It just isn't so."

Let's assume your statement is true. Why then does the contract which both must sign in order to enter into a "mixed marriage" with a Roman Catholic state that the Catholic party must do everything in his or her power to convert the Protestant party to Catholicism? If they are so against this sort of thing, why do they dwell so completely on conversion? It's a known fact that Catholics are constantly striving to gather every available non-Catholic into their fold.

This is our opinion. Do you have an explanation for your contradiction on this subject?

C. M. Johnson
L. Olson
Gratiot, Wis.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE EIGHTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 10:1-13

The Gospel: John 10:23-38

Monday, October 14
GOOD TO BEHOLD

Read I Corinthians 1:4-8

That in every way you were enriched in him with all speech and all knowledge.

Of course Paul was thankful to God! He was seeing results. He was seeing it in people who had been called out of a life without Christ into a life full of promise and growth. These Christians had all the marks of those who are committed to Christ.

In any day this is good to behold. We might well ask ourselves if others, looking at us, can make the same remark. God, above all, is interested in evidences of growth. Jesus told the story of the man who came looking for fruit on a fig tree. The tree was planted and cultivated with something in mind. Not landscaping, but shade, but fruit.

When God has His way with us He always manages to bring forth fruit to His honor and glory. We on our part will pray for the sunshine of His grace and the life-giving food of His Word that we shall be fruitful unto Him.

Enrich us, O Lord. Amen.

Tuesday, October 15
STARTING POINT

Read Matthew 22:34-46

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

This is the answer Jesus gave to the Pharisees when they came to Him. They had asked the question about what the great commandment in the law might be. They were not sincere in the question—it had been asked dishonestly. But Jesus gave this reply. Here was the point on which they had better settle. To this they should adjust themselves to be in tune with God.

The right relationship to God begins at the point where the heart is; where the interests of soul may lie, and where the mind may be. And this does not mean a part of each; it means all.

It is a cause of wonder, sometimes, why human life is not changed a great deal when a person says he believes in God and lives according to His commands. The answer lies in the "part dedication." With "part of your heart" is not the same as "all." Beginning with the "all" is important.

Wednesday, October 16
WORKING AT WORKS

Read Romans 10:1-4

For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness.

Here were some people who were doing that very normal and human thing. They were trying their best to be good so God would approve them. They were depending upon their works. And here, while they were busy being "do-gooders," and thus by human standards getting in good with God, Paul says of them, "My heart's desire and prayer to God for them is that they may be saved." Their works were not saving them, whether they thought so or not.

Strange how it is that the old idea of works righteousness sticks with us, even if we know there is only one righteousness acceptable in the sight of God. We just keep that notion that there must be something *we must* do.

Well, there is. The best work we can do is to humble ourselves, admit our complete sinfulness, and profess our faith and trust in the righteousness of Christ.

Thursday, October 17
HANDLE WITH CARE

Read Matthew 25:14-30

"Well done, good and faithful servant; you have been faithful over a little, I will set you over much."

When we see a parcel carefully marked that we know its contents are valuable, how carefully we open it. We are obedient to the sign, "Handle With Care."

Not always is it the same with the goods that God gives to us. It is valuable, we realize, but most of the time we understand that too late. The life we have: we have only one and how we handle it is important. It can be wasted on all manner of things that do not matter. It can be devoted to the service of its own self. It can be dedicated to the Devil and his plans. Or it can be placed in the service of God. How we handle it does matter, and we are accountable.

Two of the men in this story doubled the investment God made in them. They handled things carefully. They had the reward of satisfaction and above all the good words of their Lord. "Well done!" Good handling has blessing upon it.

Friday, October 18
IN BRIGHT LIGHT

Read I John 2:7-11

He who loves his brother abides in the light, and in it there is no cause for stumbling.

A man who stayed out on the lake longer than he should have found his way home in the dark by keeping his eye on a light on shore.

There is a Light that Christians keep in sight at all times because they know the very minute they lose it they are in trouble.

Light is important to people who have been redeemed by the power of God. Light is created for life and without the light of His truth and grace there can be no life. This Light is an inviting light because it goes with the kind of living that is open and unashamed. There is no fear in it, no hatred, no stumbling.

John's imagery is beautiful and easily understood. "The true light is already shining," he says. And that is indeed true. How well we are guided so that we can see! How open are the lives of those who love the Lord! How blest we are!

Saturday, October 19
IT ISN'T "WALK IN"

Read Mark 10:17-27

"Children, how hard it is to enter the kingdom of God!"

Getting into the Kingdom of God is quite different from the simple operation of coming up to a door where the sign says, "Walk In," turning the knob and stepping inside. How well Jesus knew what the difficulties were with people.

The young man with the position and the money couldn't get through the door of the Kingdom because of his baggage. If people are not willing to go into the right relationship with their Maker it is always because they place a higher value on something else.

But is it hard? Not for those who reach the point where they know nothing matters except the forgiveness of God; where they know that eternal life is with Him; where they know the only real purpose and joy of living can come only by membership in the blessed family of the saved.

The hard work of entry is made possible by God. With men it is impossible, but "all things are possible with God."

BOOKS in review

Any books reviewed on these pages may b ordered from Augsburg Publishing House 426 South 5th Street, Minneapolis 15, Minn

A Negro Goes South

LET THE RIGHTEOUS SPEAK. Clemonce Sabourin, Pageant Press, 89 pages, $2.50.

Pastor Sabourin is a Negro pastor of the Lutheran Church—Missouri Synod, serving a parish in New York City. This book tells of his and his family's adventures during a trip into and through the deep south. Pastor Sabourin was born and brought up in the south and brings to the task of writing this book the background of personal experience with the attitudes and prejudices of the south.

Two points stand out in the book. The prejudices with which the Negro in the south is constantly faced are deep and unyielding. They have their roots in long and many years of social, economic, and other factors. That they should be understood sympathetically goes without saying. That every legitimate and wise means to eradicate them should be used is equally certain.

The author's dialogue with a Negro of the south, whom he met casually, while unnecessarily realistic points up two aspects not to be overlooked. The rather severe censure of the Church cannot be taken lightly, since it is too well known that the Church, particularly the Protestant Church in the south, has largely failed in its prophetic leadership in the whole matter. And the rather striking incident which tells of an almost bitter hatred of the Negro by those who have "passed" from the status of a Negro to being accepted as a white leaves one with added fears and frustrations.

A good book. It will help much in understanding the situation in the south, and in the north. It should deepen our Christian convictions, and empower us to stand for that which is His will in our relations with all men.

ALF M. KRAABEL
Chicago, Ill.

Please Get Acquainted

DON CAMILLO TAKES THE DEVIL BY THE TAIL. Giovanni Guareschi; Farrar, Straus and Cudahy, $3.00, 218 pages.

It is extremely difficult for this reviewer to be objective about a "Don Camillo" book. One cannot read any of this series of books (of which this is the fourth) without falling in love with the parish priest of the little Italian town in the Po Valley.

Guareschi writes about the struggles of a priest with the communists in his parish. But these are real people that are described, and the reader recognizes in them counterparts in his own community. It's a subtle world and a dangerous tight rope which Don Camillo walks in his town. But it's the same subtle world and the same type of tight rope for every spiritual leader as he lives among the real people of his own parish.

How one wishes for a writer who could with the same humor and abandon picture the life of an American pastor. The names, the dates, the places would be different. But the story is much the same, no matter where or when a servant of God goes about his ministry among the children of this world, realizing that he also is one of them.

Please get acquainted with Don Camillo!

W.H.G.

Meditations for the Sick

THE DIVINE PHYSICIAN. William B. Ward, John Knox Press, 75 cents.

With "faith healers" making exaggerated claims on the one hand and religious psychologists offering empty generalizations on the other, there is need for this concise series of meditations for the sick. On the basis of Scripture, Author Ward assures the patient that Jesus Christ is still the Divine Physician.

Here is Jesus' ministry of healing in the mid-twentieth century. "Through the skill of the doctor, the care of the nurses, and the orderly processes of nature His healing comes."

Scripture and hymns are effectively used to deepen insights, bring comfort, renew hope. The author deals with difficult questions such as unanswered prayer, accidents and the plan of God, and "when God seems unreal."

RICHARD RODNING
Coeur d'Alene, Idaho

A Famous Family's Faith

TO MY SON—FAITH AT OUR HOUSE. Dale Evans Rogers, Fleming H. Revell Co., 142 pages, $2.00.

This book deserves wide reading if for no other reason than the encouragement derived from knowing so prominent a person as Dale Evans Rogers is willing to stake everything on Christ and let the whole world know it!

She is her inspiring best when witnessing to what Christ has done for her and her family, and how the Holy Spirit has worked in their lives. She is her weakest when trying to expound on theology and doctrine, revealing that she still must learn to rise above moaning over denominational divisions if she is to make the best possible use of such of God's tools as are at hand today.

Though she has not attained the hig quality of her inspired "Angel Unaware, Mrs. Rogers still presents an appealing cas for her Lord, and it is safe to say that he newest book will be a warm highlight i anyone's reading.

MRS. WALTER GRAVROCK
Oakland, Calif.

Adventure in Tibet

GOD'S FOOL. George N. Patterson Doubleday, 251 pages, $3.50.

Few fictional adventure stories can com pare with the drama revealed in this strang and compelling saga of one man's Christia experience. Whether you agree with autho Patterson's conclusions or not, you will fin yourself wide-eyed with wonder as you rea the chronicle of his God-led journeys.

Violently critical of the tradition-boun organized church and the mission program that these churches develop, Patterson vowe to trust in God alone for sustenance an support. His trust brought amazing results.

His style is dramatic and virile. He use few of the cliches that most of us use. A a prelude to his adventure, he describes th events which caused his decision to rely upo the grace of God alone. From Scotland t London—to Shanghai—to inland China— to Tibet, he is led by God to serve an preach. The book is the saga of the Spiritu guidance and Patterson's response. There adventure enough to excite anyone. Ther is a strange combination of destructive an constructive criticism of the work of organize mission endeavor in China. There is expresse in no uncertain terms his contempt for bot the communists *and* Chiang Kai Shek.

That Patterson did a work for the Lor cannot be denied. However, on page afte page his emotions completely dominate an valid sense of values. But perhaps stron statements are the only kind that will b heeded.

As a man of prayer, a student of th Scriptures, a dedicated servant of "the lea of these," Patterson comes very close to th ideal. He credits all to the grace of God, an he truly has left all to follow Christ. Th book does not end . . . it is merely the secon paragraph in what will, no doubt, be a muc longer story.

If you long for the strange and the myster ous—the bizarre and the impossible—you wi enjoy this book and wait for the next chapte of George Patterson's life to unfold.

KARL H. BREVIK
Minneapolis, Minn.

THE CHURCH in Today's World

ittle Rock and the Churches

The part that Christians are playing the drama of Little Rock, Ark. is ident from the following stories:

ays Lauded

The role being played in the Little ock, Ark., school integration dispute Rep. Brooks Hays (D.-Ark.), presi- nt of the Southern Baptist Conven- on, was praised by Dr. Clarence W. ranford, president of the American Northern) Baptist Convention.

He cited Rep. Hays' action in arrang- g a conference between Gov. Orval Faubus of Arkansas and President senhower as "a good example of hristian piety combined with action."

Dr. Cranford is pastor of Calvary aptist Church which Mr. Hays at- nds when Congress is in session.

Mr. Hays has steadfastly sought ays to find an amicable solution, he id, adding, "I am grateful that the ord is using him in such a wonder- l way."

He said there are "two other supreme urts" that Americans must obey in ldition to the one in Washington: The supreme court of the conscience nd the supreme court of the Scrip- res."

lergy Appeals to Citizens

Thirty-five white and Negro minis- rs of nine denominations from 14 ties in Arkansas called upon citizens the state to exercise "constant and ligent prayer and a love which re- ects the dignity of all children of od and seeks equal justice for them."

committee of white and Negro min- ers from the Greater Little Rock area nvened the meeting from which the atement was issued.

The statement made no reference Gov. Orval E. Faubus or other principals in the school integration controversy, but simply set forth some spiritual convictions.

"Because we have not walked in the way of the Lord we now find ourselves confused, disturbed, and distressed," the group said. "As Christian ministers we confess our own share in the corporate sin and guilt of our state and our own subjection to the holy judgment of God.

"Our one hope in this hour of crisis lies not in our own ability to change ourselves, our people, or the social structure of which we are a part, but in the power and grace of God to bring order out of confusion, good out of evil and redemption beyond judgment."

Church Women Denounce Faubus

Forty members of the Little Rock and North Little Rock Council of Church Women adopted a resolution here saying they were "shocked and dismayed" at Gov. Orval E. Faubus' "use of troops to defy the order of the federal court instead of upholding the law of the land."

The group said the tense situation at Central High School would not have arisen if the school board had been allowed to "carry out its plan for compliance with the law."

The churchwomen condemned enforced segregation as a violation of Christian principles and deplored the "un-Christian acts of some of our citizens expressing hatred for others."

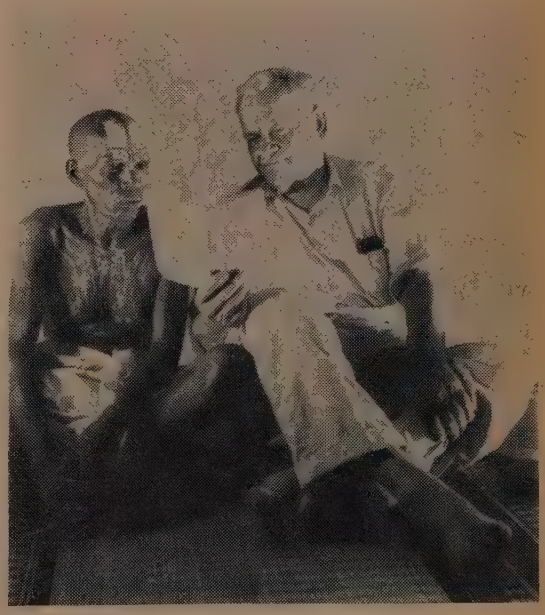
"We believe in the sincerity and goodwill of the majority of the citizens of our communities," the group said. "Though many of our citizens may not desire desegregated schools, they do believe in justice and right for all."

A Four-way "Split"

"Mission by fission" was accomplished here when Redeemer Lutheran Church split its ten-year-old congregation of 400 four ways instead of attempting to enlarge the church.

Members moved into three new missions on the eastern, western and northwestern edges of the city. Only those within easy reach of Redeemer Church will continue to worship there. Heretofore, people come from all over Toronto to attend Redeemer.

The Rev. Albert Jacobi, president of the Evangelical Lutheran Synod of Canada, preached a service of "Godspeed" to the departing members.



BAREFOOT MISSIONARY—the Rev. Herbert Schaefer (right) a missionary for the American Lutheran Church in South India removed his shoes before sitting down with a Hindu priest to study the New Testament.

RNS Photo

Clergy Backs Dances

Sunday afternoon "teenage dances" sponsored by the city recreation department were approved as "wholesome recreation" by the Albuquerque Ministerial Alliance.

Two well-chaperoned dances for Albuquerque youth aged 13 to 18 have been held by the department as part of the city's effort to cut down juvenile delinquency.

The alliance, in giving tentative sanction to dancing as "recreation" for youngsters, indicated their wish that the dance times not interfere with late Sunday youth meetings at the city's churches.

Dr. William D. Wyatt, pastor of First Baptist Church, took exception to the alliance's action. He said, "Baptists appreciate the problem of fighting juvenile delinquency but they oppose dancing on Sunday or any other day."

City Recreation Director Robert Burgan is working with the alliance committee for approved teenage recreation. He said "Dancing is not the best form of recreation, but it's worth something. It is fulfilling a need here for teenagers."

Missouri Still Undecided

The Lutheran Church—Missouri Synod may reconsider its decision not to join the Lutheran World Federation.

Dr. Carl E. Lund-Quist, federation executive secretary, said this was indicated at a meeting in Chicago attended by representatives of the synod and the LWF. He said the synod's unity committee will re-examine its stand opposing LWF membership.

"The Missouri Synod representatives spoke very positively of the results of the recent LWF assembly in Minneapolis," Dr. Lund-Quist said.

One reason the Missouri synod has stayed outside the LWF is its feeling that the federation has taken on some functions of a Church.

Missouri synod representatives were told that the LWF commission on theology will study the bases and functions of a federation during the coming five-year period and that the synod will be invited to take part.

A resolution adopted by the LWF assembly urging the Missouri Synod to reconsider its action on LWF membership was presented to the synod representatives here by Dr. Lund-Quist and Dr. Franklin Clark Fry.

Representing the Missouri Synod at the meeting were Dr. John W. Behnken, St. Louis, Mo., president; Dr. Arnold H. Grumm, St. Louis, first vice-president; Dr. Alfred Fuerbringer, president of Concordia Seminary, St. Louis; and Dr. W. A. Baepler, president of Concordia Seminary, Springfield, Ill.

It was a "friendly" meeting, Dr. Lund-Quist said.

RNS Photo

INDONESIAN PASTORS MEET—Minister of Religion Kijahi H. Iljas of Indonesia (left) was a principal speaker at the first national pastors' conference in Bandung attended by 600 Protestant ministers and Christian workers. Shown with him are (left to right) Rev. W. J. Rumambi; Rev. Ellsworth Culver; and Bishop Theophilus of the Mar Thoma Church of India. The conference was sponsored by the Indonesian Council of Churches.

Whites Get Negro Pastor

Dr. Charles M. Sexton, a Negro, has been named pastor of the all-white Methodist congregation in Champlin, Minn.

His appointment was requested by the congregation after members heard him preach twice recently in their church.

Bishop D. Stanley Coors of St. Paul, in announcing the appointment, said, "The fine Christian attitude of the congregation at Champlin in asking for the appointment of Dr. Sexton as pastor is most commendable. Here will be an opportunity to demonstrate the possibility of true Christian fraternity at a time when there is so much tension over the race issue."

Dr. Sexton was pastor of Border Methodist Church, a Negro congregation, in Minneapolis until last December when the church was dissolved. Most of its members accepted an invitation to join Hennepin Avenue Methodist Church in Minneapolis, a previously all-white congregation. Border church was razed to make way for a redevelopment project.

For the past several months Dr. Sexton has served in a special capacity with the Minnesota Methodist Conference, filling in at churches without pastors.

The Champlin church, which is more than 100 years old, has a membership of 160, including children. It has been without a full-time pastor for some time.

Dr. Lewis recently met informally with the congregation to discuss the church's future. After the possibilities of obtaining a pastor were discussed, one of the young people present asked, "Why can't we have Dr. Sexton?"

An older leader of the church said having a Negro might be unfair to the young people and various congregational organizations. But teenager after teenager got up and told how much they liked Dr. Sexton.

After the discussion had gone on for an hour and a half the older member who first opposed the idea moved that the congregation request the appointment of Dr. Sexton. Bishop Coors acceded to the request.

vangelists A La TV

A one-hour program of films showg various evangelists in action will televised by the Columbia Broadsting System in November.

Entitled "The Evangelist," the proam will depict the techniques used evangelists from Billy Sunday to lly Graham in spreading the Gospel d winning converts. It will be a fea-re of the "Seven Lively Arts" series hich makes its debut on the CBS twork on Sunday, Nov. 3.

Mr. Graham and his recent New ork Crusade will receive extensive verage. The films will show some his meetings in Madison Square arden and the huge rally in Yankee adium last July when some 100,000 rsons heard him speak. Other evanlists whose activities will be shown clude Oral Roberts and the late imee Semple McPherson.

wedes Want Freedom

Archbishop Yngve Brilioth told the th biennial convocation of the State utheran Church of Sweden that the hurch is "not a creation of the State d must have freedom to live its own e."

The Primate of the Church, in his ening address to the five-week conocation, noted that parliament has en asked to conduct an inquiry into e "forms and foreseeable results" separating the Swedish Church from e State.

The archbishop said that "as far as e Church is concerned" there could a "more positive approach to such divorce. However close the Church and wants to be allied to the State, e Church is not a creation of the ate."

The convocation was expected to de-te ten other parliamentary motions ecting the Church. Among these is bill that would permit women to be dained as ministers. Most of the ndred delegates to the convocation, o include 55 laymen and two womn, were said to oppose the proposal. l 13 bishops of the Church were ported against the bill. Some of the unger clergy, however, have de-red themselves in favor of ordainwomen.

Should the convocation vote against the bill it would mean automatic abandonment of the measure as it has the right of veto on church matters before parliament.

Other proposals before parliament include bills to legalize the holding of burial services by laymen, sanction the election of chairmen of local church councils instead of the automatic appointment of the local dean, and revise the present method of electing local clergymen.

"We have a tremendous task ahead of us in the coming weeks," Archbishop Brilioth told the convocation.

Is Billy "Spellbinder"?

Churches throughout the country are being urged to protest a proposed Hollywood movie called "The Spellbinder," which the director of the Camden, N. J. Council of Churches says is a take-off on Billy Graham.

Rev. Samuel A. Jeannes said "Marlon Brando is planning a film about a handsome young evangelist who takes the nation by storm. He holds big rallies in giant arenas and collects a fortune which he invests in rackets."

The council secretary said this was "Hollywood's effort at belittling the great evangelistic movement of the Christian Church."

"It is conceivable that Brando might be planning a take-off on Billy Graham, who is the only current evangelist who has taken the nation by storm," he added.

"The records of the Billy Graham Evangelistic Association on finances are open," it said. "Certainly, Mr. George Champion, the president of Chase National Bank of New York, who handles all the funds of the New York Crusade, would tell an entirely different story about the finances of Billy Graham than would be portrayed in this film."

Mr. Jeannes said the proposed film "would be a tragedy because there are some people in America who would believe any lie if they saw it in the movies."

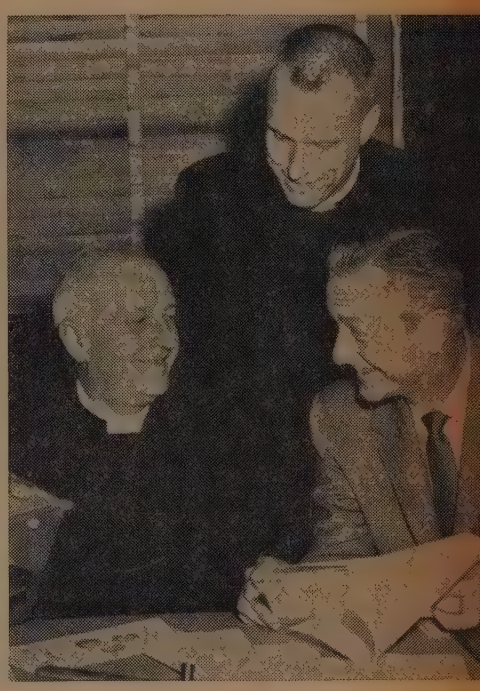
Warns Jesuits on Laxity

Pope Pius XII exhorted the Society of Jesus (Jesuits) never to relax the austerity and strict discipline which have "always been its strength and glory" and "will continue to keep it ready to do battle for the Lord."

The Pope specifically admonished Jesuits to stop smoking and to restrict vacations and expensive trips. In so doing, he intimated, they would set an example to others in the practice of Christian penance and self mortification.

The Pontiff spoke at an audience in the papal summer residence at Castel Gandolfo on Sept. 10 to more than 180 representatives of Jesuit provinces in all parts of the world gathered in Rome for an extraordinary congregation of the society, the Church's largest teaching and missionary order.

Pope Pius said that the Jesuits should not attempt to change the constitution drawn up by their founder, St. Ignatius Loyola. In this connection, he cited the phrase used by Pope Clement XIII (1759-69), in speaking of the Jesuits, "Let them be as they are or let them not be."



PLAN RADIO SERIES — Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church and Robert Young, star of screen, radio, and TV, confer over scripts of the radio family life series, "Another Chance," produced by the denomination. Looking on is the Rev. Dana Kennedy, executive secretary of the Episcopal Church's division of radio and TV. The series will be released November 1.

RNS Photo

Holds Inter-church Post

An ELC member was elected secretary of the United Student Christian Council at its 14th general assembly in Wooster, Ohio in September. He is Gordon J. Dahl, a graduate student at the University of Minnesota, who intends to complete his seminary training in 1959 and enter the ELC ministry. While a middler at Luther Seminary, Mr. Dahl was national president of the Lutheran Student Association of America.

On LWF Commissions

Three ELC members are among the 13 Americans who will serve during the next five years on commissions of the Lutheran World Federation.

Dr. Raymond Olson, stewardship director of the ELC, is the new head of the Commission on Stewardship and Congregational Life. Dr. Fredrik A. Schiotz, president of the ELC, will serve as vice chairman of the Commission on World Missions, of which he has been chairman the past five years. Dr. Warren Quanbeck of the Luther Seminary faculty is a new member of the Commission on Theology.

There are 54 members on the eight commissions of the LWF.

Merge on Third Vote

After defeating the proposal on two previous votes, the three ELC congregations in the Ostrander, Minn. area voted on September 17 to form one new church.

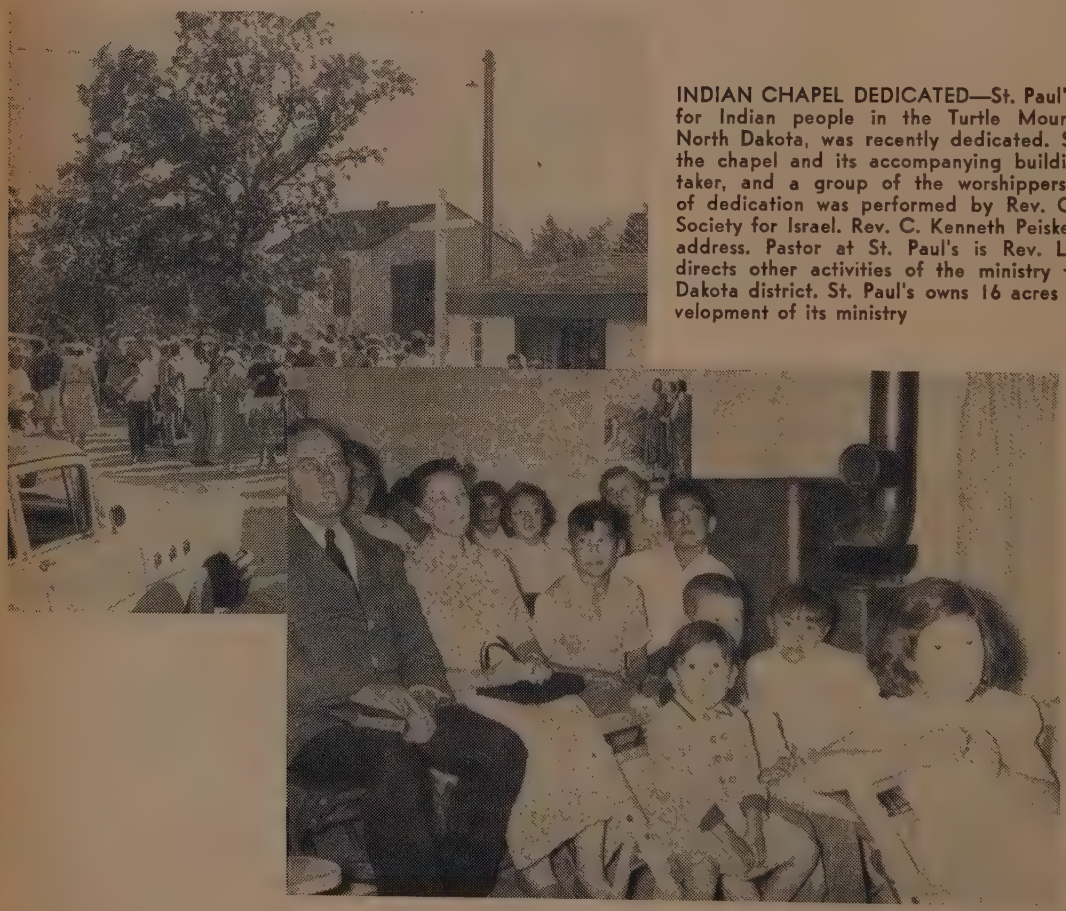
The three congregations in the parish served by Rev. Alton F. Larsen are Bennington, Bloomfield, and Ostrander. Eighty-six per cent of the voters approved the merger move. It is anticipated that a new church building will be erected by the merged congregation. No name has as yet been selected.

Convocation Speakers Chosen

Four lecturers were announced r cently for the annual Mid-Winter L ther Seminary Convocation for pastor They are Dr. Theodore Gill, managin editor of *The Christian Century;* D Gunnar Hillerdal, assistant professo at the University of Lund, Sweden; D Martin Heinecken, professor of sy tematic theology at the Philadelphia L theran Theological Seminary; and D John Stensvaag, professor of Old Test ment at Augsburg Seminary. Dat of the convocation are Jan. 7-10, 195 All sessions will be held in the "Breck auditorium on the Seminary campu

"At Home" Is Ten

"Lutheran Sunday School at hon by mail and radio," a program the ELC's department of parish educ tion, is ten years old this fall. Th last issue of *Chapel Bell,* the public tion of the project, lists forty-seve radio stations in 13 states, Alaska, an Canada which carry the radio progra "Children's Chapel."



INDIAN CHAPEL DEDICATED—St. Paul's Chapel, a worship cent for Indian people in the Turtle Mountain Reservation area North Dakota, was recently dedicated. Shown in these photos a the chapel and its accompanying building, a house for the ca taker, and a group of the worshippers on dedication day. Ri of dedication was performed by Rev. C. M. Hanson of the Zi Society for Israel. Rev. C. Kenneth Peisker delivered the dedicato address. Pastor at St. Paul's is Rev. Loren Spaulding, who al directs other activities of the ministry to minorities in the Nor Dakota district. St. Paul's owns 16 acres of property for future d velopment of its ministry

Churches

Eau Claire, Wis.—For the second ne in three years Grace Church, the v. Marcus Gravdal, pastor, voted to in its credit to a home mission con- egation in Eau Claire. Grace Church extending $125,000 credit to the new itheran Church of the Good Shep- rd, of which the Rev. E. M. Hegge the pastor. Two years ago Grace urch loaned $70,000 credit to Trinity urch in Eau Claire, of which the v. Luther Borgen is pastor. The w loan to Good Shepherd Church ll make possible the building of a ond unit.

Whalley, B.C., Canada—Christ the ng Church, a new congregation, held first service of worship on Sunday, pt. 8, in this suburb of Vancouver. ne church building is now under con- uction and will be ready for use s month. The Rev. J. T. Dahle is stor.

Kenneth, Minn.—Kenneth Church, e Rev. Martin M. Ford, pastor, dedi- ed its remodeled building on August . The Rev. G. B. Odegaard, assistant the president of the Southern Min- sota district, performed the rites. provements include an enlarged sanc- ary, a new chancel, additional Sun- y school rooms, a pastor's study, and remodeled basement auditorium and chen. The church was originally ilt in 1904, and a basement was add- in 1923. Kenneth congregation cele- ated its 85th anniversary in June.

NEW CANADIAN CHURCH—First Church, Rev. A. B. H. Hagen, pastor, of Vancouver, B. C., dedicated its new church on September 8, the 67th anniversary of the founding of the congregation. Dr. Mars Dale, president of the Canada district, performed the rite of dedication for the $175,000 building. The church, designed by R. William Wilding of Vancouver, seats 600 in the nave. A skylight floods the chancel with natural light. Much of the labor on the building was donated by members of the congregation. Chancel furnishings shown were built by craftsmen of the parish. The lower level is a parish education unit.

Willmar, Minn.—Vinje Church celebrated its 90th anniversary with three days of festivities, September 20-22. Speakers at various events included Dr. F. A. Schiotz, president of the ELC; Dr. Loyal Tallakson, president of the North Dakota district; Rev. H. B. Kildahl, Jr., former pastor of Vinje Church; and Dr. O. G. Malmin, editor of **Lutheran Herald.** Vinje congregation was organized in 1867 at a meeting presided over by Rev. Thomas Johnson of St. Peter, a traveling pastor who then served 17 counties of Minnesota. The first resident pastor, Rev. Lauritz Steen, was called in 1869. Present pastors of Vinje Church are Rev. Paul Hanson and Rev. Johan A. Thorson.

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Mindful
Of Him
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Announcements

The Immanuel Ladies Aid, Silverton, Ore., will observe its 65th anniversary on Oct. 17 and on Oct. 27, which is Homecoming Day.

Circuit Conventions

Milaca Ct. meeting (and Brotherhood), Oct. 20, Clarissa, Minn. Speaker: Dr. A. E. Hanson.

Brookings WMF, Oct. 9, Lake Preston, S. Dak. Speaker: Missionary Daniel Vinge of Japan.

Milwaukee WMF, Oct. 10, Our Savior's Church, Oconomowoc, Wis. Speakers: Missionaries Marion Hanson of Japan and Vernon Toso of Madagascar.

Black Hills WMF, Oct. 22, Philip, S. Dak.

So. Minn. WMF, Oct. 8, Round Prairie Church, Round Prairie, Minn.

Thief River Falls WMF, Oct. 8, Gustav Adolph Church, Strathcona, Minn. Speaker: Missionary Norman Olson of Japan.

Sioux City WMF, Oct. 27 First Lutheran Church, Sioux City. Speaker: Mrs. Odvin Hagen.

Filmore YPLL, Oct. 20, Central Church, Winona, Minn. Speaker: Pastor Dave Brown.

Spokane Church, WMF, Brotherhood, and YPLL conventions held jointly, Oct. 13, Our Savior's Church, Moscow, Ida. Speaker: Missionary Vernon Toso of Madagascar.

Changes of Address for ELC Pastors

M. Aandal, Rte. 1, Anola, Man., Canada, 9-18-57

Paul Arnold, 56 Higashi, Takasu Michi, Kariya, Kariya Shi, Aichi Ken, Japan, 9-20-57

J. Wm. Carlson, 1700 Richmond Dr. N. E. c/o N. E. Beauchamp, Albuquerque, N. Mex., 9-17-57

Wilfred L. Hanson, Velva, N. Dak. 9-1-57

M. B. Felde, Box 132, Berea, Kentucky, 9-18-57

Merrill Gilbertson, 626 Sheridan, Albert Lea, Minn., 9-1-57

C. T. Hanson, Nevis, Minn., 9-30-57

M. A. Hall, 3633 Bloomington Ave., Minneapolis, Minn., 9-1-57

Alf Romstad, 9917 Upton Ave. S., Minneapolis 23, Minn., 9-18-57

E. G. Stolen, 914 W. 2nd St., Northfield, Minn., 10-1-57

Richard M. Vordale, 7453 Cuvier, La Jolla, Calif., 9-18-57

Marlin Wogstad, 110-2 Chao Chow Street, Taipei, Taiwan, Republic of China, 9-20-57

Orville Walters, Mission Lutherienne, Ft. Dauphin, Madagascar, 9-13-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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For sale, by owner, 160 acres, all tillable. Practically new, modern house, all buildings good. Soft water well that grosses $3500 water sales. School bus route by farm. Lutheran church and community, in Yellow Medicine Co., Minn. 532-1A

160 acres in Otter Tail Co., Minn., about 7 mi. from Pelican Rapids. 2 sets of buildings, fair; good well; some cultivated land, some pasture; some good timber, hay land. REA obtainable; priced to sell. 532-2A

Businesses

Income property for sale in Clinton, Iowa, on main avenue. Has 6 apartments and business front, vault. Price—$15,000; terms if desired. 532-3C

Resort in northern Minn. Modern 7 rm. house, dble. garage, 6 well-equipped cabins, gas stoves and refrigerators, 5 boats, deep drilled well. 50 acres land; ½ mi. lakeshore; ½ mi. highway frontage; ¾ mi. from town of 500 with ELC church, good schools with bus service. Owner has other business interests. 532-4C

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On account of sickness, 3 tracts of land in northern Minn.—240, 320, and 480 acres, very reasonable. If interested to buy, will give full information. 532-5A

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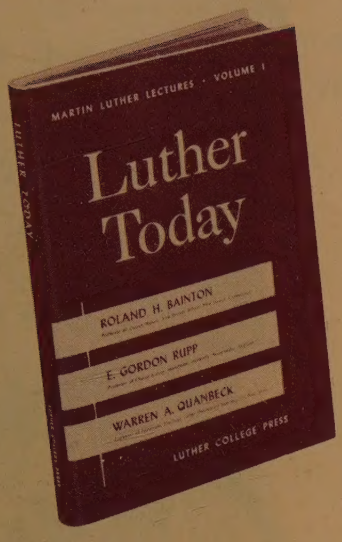

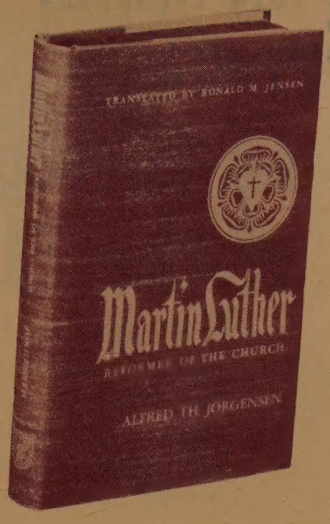

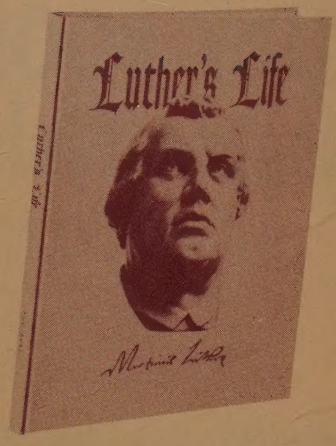

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